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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME XLVI. CHICAGO, NOVEMBER 8, 1900. NUMBER 10

"I am in the habit of dividing people into two classes These who have read Tolstoy's 'What to do' and these who have not." —*Jane Addams.*

WHAT TO DO

.....AND.....

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CONTENTS.

PAGE.

NOTES 147
A Conference on Institutional Methods of Church Work 148
Having a Good Conscience—E. P. POWELL 149
Correspondence—B. B. WILEY 150
GOOD POETRY—
Edward Rowland Sill.
Influences 150
Fertility 150
The Fool's Prayer 150

THE PULPIT—
Sources and Manifestations of Spiritual Power in the Social Movement of the Church—REV. J. A. RONDTHALER 151

THE SUNDAY SCHOOL—
Part II—The Historical Books of the Bible—W. L. SHELDON 153

THE STUDY TABLE—
Some Printed Things—*O. L. T.* 156
The Soul of Man—G. R. P. 156
Short Stories of Social Service 156
November Magazines 156

THE HOME—
Helps to High Living 157
Things a Boy Can Do 157

THE FIELD—
Lament—*Alice Buckton* 158
Foreign Notes 158
A Voice From India 159
Conferences 159
Personal 159

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A BOOK OF COMMON WORSHIP

PREPARED FOR USE IN THE NEW YORK STATE CONFERENCE OF RELIGION.

The New York State Conference of Religion is an outgrowth of the National Congress of Religion, which itself was the child of the Parliament of Religions held in connection with the World's Fair, in Chicago, in the year 1893.

The Parliament of Religions was the first gathering of its kind in the history of the world—an assemblage of representatives of the various religions on earth, meeting together for a free and frank statement of their thought, with the view of promoting not only kindlier tolerance, but a juster understanding of each other's position, and a mutual recognition of the common truths embodied in all their religions. The National Congress of Religion aimed, in a quiet way, to carry on this work in our own land.

The New York State Conference of Religion is an attempt to do the same work for one State, with the hope on the part of its promoters that the example may be followed in other States.

The Executive Committee of this Conference appointed a sub-committee to consider the *Possibilities of Common Worship.* This sub-committee, consisting of Rev. R. Heber Newton, D.D., Rev. Gustav Gottheil, D.D., and Rev. T. R. Slicer, D.D., after various reports and suggestions from many sources, has determined upon the publication of the work herein described.

A BOOK OF COMMON WORSHIP

is the outgrowth of a belief, on the part of the State Conference, in the possibilities of *common worship.* It is published with the hope not only that it may be found useful in the sessions of the Conference, but also that other State Conferences and similar gatherings may make use of it; that independent religious societies may perhaps find it helpful in the development of their worship; and that it may prove a spiritual aid and comfort to many individuals in their own private use. The selections from the Jewish and Christian Scriptures have been made from either the King James or the Revised Version, as has seemed best in each case; the responsive readings from the Old Testament being taken from selections used in the Synagogue worship.

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In a choice of the hymns, the freest range of selection has been taken, always keeping in mind the one aim—the awakening of the spirit of brotherliness among the children of the All Father.

CONTENTS.

1. SCRIPTURE READINGS.
   - *A.* HEBREW AND CHRISTIAN SCRIPTURES.
     - *a.* Catholicity in Religion.
     - *b.* Ethical and Spiritual Religion.
     - *c.* Religion in Society and the State.
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     - *b.* Ethical and Spiritual Religion.
     - *c.* Religion in Society and the State.
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   - *C.* COLLECTS OF RELIGION—SOCIETY AND THE STATE.
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UNITY

VOLUME XLVI. THURSDAY, NOVEMBER 8, 1900. NUMBER 10

The *Springfield* (Mass.) *Daily Republican*, speaking of the protest of the clergymen against the war in the Philippines, which we printed on the second page of last week's UNITY, says: "This protest, signed by thirty-five clergymen, six of them bishops, is a challenging document. It deals with the fundamentals of national morality and honor."

Happy is the fighter who can say with Thomas Huxley that he has always acted on the defensive. The following extract from the forthcoming life by his son explains the fact that Mr. Huxley was one of the best loved fighters of his generation:

"I declare that for the last twenty years I have never attacked, but always fought in self-defense, counting Darwin, of course, as part of myself, for dear Darwin never could nor would defend himself."

The *Springfield* (Mass.) Republican of October 26, in a column and a half notice of Chadwick's "Life of Parker," says: "The continued interest in Theodore Parker, felt not only by those remaining of his own time, but chiefly now held, and with increase, by generations that knew him not, but for whom it would seem he still has a message to deliver, is one of the present manifestations of the power of the prophet."

The Massachusetts Prison Association requests all the ministers in the state to preach at least one sermon a year bearing on the problems of crime and criminology. One of these sermons preached by Rev. A. F. Bailey, of Barre, Mass., is before us and contains much wisdom. We make room for one or two extracts. He tells us that "the germs of criminology are in every one, like those microbes of disease which inhabit the body, ready to take advantage of favorable conditions to do their deadly work." Again he tells us "Heredity is often made accountable for more than it deserves in this regard. The environment is burdened with a greater share of responsibility. Put the child of the saint in the slums and the child of the criminal under the best possible social and family influences and the chances are tremendously against the child in the slums and in favor of the child in the good home." And still the preacher says:

Travelers who are familiarly acquainted with the habits and customs of the lowest savage tribes say that they are beyond comparison superior to the denizens of the worst districts in London. Savages are undeveloped men, with the faults and virtues of children. The inhabitants of city slums are degraded men, degenerates, forming a wholly abnormal type of humanity. In their homes children learn both from precept and example that crime is a duty; and that the most able violator and skillful evader of the law is a superior character.

The campaign just closed was characterized by the absence of appeals to ignorance. The change to a campaign of education began about twelve years ago. The problem then on hand was what to do with the surplus. It was discussed deliberately and the bloody shirt was finally disposed of in politics. Candidates discovered that the people were becoming so well educated in economic affairs that noisy declamation had little effect on their votes. The independent vote was on the increase simply because general information in civics had become more particular information in our schools. The Union Labor and the United Labor platforms of 1888 carried the discussion of economic questions among the least educated classes. The two larger parties were compelled to open bureaus of information. Since that the burden of campaigning has been shifted from stump oratory to careful discussion and documentary evidence. The change was anticipated by the events extending from 1880 to 1888. Party discipline was breaking down. In Congress few questions rallied a strictly party vote. During Mr. Arthur's administration legislation turned almost wholly in the direction of civil service and Chinese immigration. None of these questions were settled on partisan lines. At the polls parties gave way. Cleveland was elected by a strictly independent vote, and a majority of 190,000, as governor of New York. The number of small parties that followed the increase of independent voting was wholesome. It is sure to increase education and to farther decrease partisanship. The platforms bring to the surface latent ignorance and dangerous social heresies; and they are discussed to death. It is notable that the platforms of 1900 show less of the communistic drift, as well as less expectation of wholesale reform by law making. On the whole we may easily say that democracy goes out of the nineteenth century as a success in government.

E. P. P.

The drift towards curfew laws for the restraint of children is steadily increasing. This is more notable in the West and the Southern states than in the East. Underlying this movement is a general reaction from that individualism which found its expression in legislation restricting family control of children. Much of this legislation has been wholesome; yet it has lessened the power of parents and increased the license of the young. New Zealand, which has come to the front in paternal government, is agitating the question, What can be done to reconstruct the family? The Littleton *Times* publishes interviews with a number of leading citizens. One man says: "The tendency of modern ideas has been to abolish any real discipline in family life; because discipline depends on the headship of the father—whereas at the present time the mother is often the real head of the family. A father teaches children to obey as a duty, while the mother coaxes them to do what is required by giving them presents.

The rule of the father develops respect for rule and order; while the mother depends almost entirely on the persuasion of love." He holds that there has been too great a swing away from positive restraint; too large dependence on persuasion, and that neither individual character nor society can be sound and safe without law and a cultivated respect for the wish of others, that is implied and expressed in law. There is much to be said on this side of the question; and we believe most thorough and cautious observers will agree that in the family, as well as in the community, we have heard too much of the wickedness of Solomon's, He that spareth the rod hateth his son. The law of love is a sound law; but love has a way of expressing itself in Thou shalt, and Thou shalt not. The Ten Commandments express all the love that was afterwards summed up by Jesus in the Golden Rule. The curfew law is likely to be a benefit to society as well as to the young. Let us have it thoroughly well tested. E. P. P.

The elections are over. McKinley is elected by a decided majority, and according to the confident expectation of the triumphant party prosperity is insured to the United States for another four years. This success makes more imperative the next question, How to justify the prosperity expected? It all depends on what we are going to do with our money as to whether its acquisition is a source of congratulation or of condolence. Never was a more sordid appeal made to the American voter than the appeal of the "full dinner pail." Never was a higher appeal made to the American voter than the appeal for justice to a far-off people and for liberty to the brown man as well as to the white man and the black man. Let not the re-elected president forget that he owes his election to the vast multitude of republicans represented by Senator Hoar, those who believed that he could more effectually than any other man undo the wrong that has been perpetrated under his administration, albeit the wrong was unintentional on his part, or, for those who dare use such a word, accidental in the unexpected vicissitudes of war. The republicans triumphed through the influence of Senator Hoar and his kind, and in spite of Mark Hanna and his ilk. President McKinley is of an impressionable nature. He may apprehend "the handwriting on the wall" and hasten to lead the nation to deal with the Filipinos with the same frankness and honor as it is trying to exercise toward the Cubans. Only in such a movement can the incoming administration vindicate itself in the eyes of the civilized world and justify its boasted "Christian spirit." But if this is not done during the next four years, still in the long results of time it will have to be done. "Business" is always cowardly and "success" is afraid of change, so it behooves the business man of America more than ever before to justify the prosperity he has secured and the task of the statesman endures—that of establishing democracy for all peoples and in all lands. To these high tasks let the American people now devote themselves, regretting the wastefulness and the passion of the campaign that has passed, and invoking for the future the help of poet, student and preacher, looking for and trusting the guidance of religion, science and art.

A Conference on Institutional Methods of Church Work.

This is the somewhat clumsy title of a modest but very significant meeting which convened in the parish house connected with the Trinity Episcopal Church, on the corner of Michigan avenue and Twenty-sixth street, Chicago, last week, October 29 and 30. Four sessions were held, Monday afternoon and evening and Tuesday afternoon and evening. The attendance at these sessions, reported by the secretary from actual count, was respectively as follows: Ninety-eight, fifty-five, eighty and sixty-five, a much larger number than was the modest expectation of the projectors. The attendance was overwhelmingly masculine and almost entirely ministerial. There was a conspicuous absence of the well known "leading pastors" of the "prominent churches," but their absence was partly made up by the large number of young ministers that were present. The dominant spirits and obvious leadership of the meeting were represented by Professor Graham Taylor of the Chicago Commons, and Professor C. R. Henderson of the University of Chicago, but Rev. E. B. Sanford, secretary of the Open Church League of New York, and C. S. Mills, pastor of the Pilgrim Congregational Church of Cleveland, and Judson Titsworth, pastor of the Plymouth Congregational Church of Milwaukee, had important messages to bring, and what was still better, stimulating facts to offer.

As the name indicates, it was a conference of methods, and not of doctrines. The program was arranged by an interdenominational committee. Methodists, Baptists, Congregationalists, Episcopalians, Catholics and Independents were on the program. Among the topics discussed were "Church Advertising," "Special Work for Boys and Girls," "Recreative Functions of the Church," "Study Classes," "The Relation of the Church to Men's Organizations," etc., etc. Father Cox of the Catholic Church told of the workings of the "Sodalities." Mr. Richardson, the genial host, spoke of "The Recreative Functions of the Church," Mr. Jones of All Souls Church of "Study Classes," W. M. Lawrence of the Second Baptist Church of "How to Attract and Hold the Unrelated."

But these topics and names will convey no adequate impression of the live character of the discussions, the frankness, the enthusiasm, the honesty; in a word, the prophetic quality of the little meeting. All the speakers looked away from themselves, so there was no sense of friction, antagonism or differences. They looked upon religion on its civic and social side. This gave a sense of work to do near at hand and brought the spirit of unity into the little band. A provisional committee, looking towards the organization of a Conference of the Churches in Chicago, was appointed. This committee reaches from the Roman Catholic Church to the Ethical Culture Society. Jew and Christian, Unitarian and Presbyterian, Independent, Univer-

salist and Methodist will soon confer and see what are the common tasks and how they may best co-ordinate their activities.

Most of the discussion was extempore. UNITY would be glad to publish nearly everything that was said, for it was all in its line. But the only address that was in form for the printer is the one we print on another page by Rev. Mr. Rondthaler of the Fullerton Avenue Presbyterian Church, on the North Side. Professor Henderson came nearer than any other in finding the word sought, the word that would represent the bond of union that unites these churches that are misrepresented by the term "institutional," a word used for want of a better. He called them "Ministrant Churches," churches with a purpose to help, churches that have gone into business.

The whole program and all present were a striking practical rebuke to that indolent "spirituality" that is so afraid that the open church, the active church, will somehow lower the standard of preaching and cheapen the spirit of religion. We hope that our readers will hear more of this movement.

Having a Good Conscience.

In 1835, when Lovejoy was printing his *Anti-Slavery Observer* in St. Louis, a letter was sent to him kindly suggesting that such was public sentiment it seemed wise for his own sake and for religion he should so change the character of his paper as to pass over in silence everything connected with slavery. On the back of that letter Mr. Lovejoy wrote these words: "I did not yield to the wishes herein expressed. But I have kept a good conscience in the matter and that more than repays me for all I have suffered or can suffer. I have sworn eternal opposition to slavery; and I will never go back." A few months later his press was destroyed and his life taken. The death of Mr. Lovejoy would have passed without perceptible influence except for the remarkable property of a good conscience. That which the public man is most willing to yield he held inviolate. By that fact his death made an epoch. He was the first of the martyrs that sealed the death warrant of slavery with his blood.

Conscience is not an unusual possession, nor is it always a valuable property; it is the quality of it that makes the worth. A good conscience is good just in proportion to its goodness. The most conscientious monarch Europe ever had was Philip II. of Spain. He wished nothing so much as to help God. Had his God been a good God he would have had a good conscience, but as he was a bad God Philip's conscience made him the pest of Europe and the shame of history.

This distinction was never made more finely than by Paul of Tarsus in the remarkable defense that he made before the governor of Jerusalem. "I exert myself," he said, "to have a good conscience toward God and men." For it is quite possible for a man to exert himself Godward and yet be very inhuman; while to exert himself manward in such a manner as to constantly keep in sight the approval of the highest possible judgment secures a man from a bad conscience.

Now, what is this conscience of which men so freely speak? The word is from two Latin words, con and scio, which mean to know things in connection or by comparison. That is exactly the definition of knowledge grown into wisdom. We know facts. That amounts to little. To compare facts and discern their bearing on each other produces science and con-science. Conscience is this higher form of science; science in its moral bearing. It takes up the facts of the world, and comparing their effects in producing good or evil, decides on their nature as right or wrong. This power of moral comparison constitutes the relative position attained by man in the process of evolution. The dog has a germ of this moral nature, a nucleus of goodness and rightness; but he can not to any large extent compare acts and estimate their ultimate bearings. Neither for that matter can a savage. The Maori is a very gentle, smooth-spoken and kindly creature; but if he wants a breakfast of maid or man he knocks one on the head and roasts him as unconcernedly as you kill a chicken. A Brahmin, however, looking on all life as one in multifold evolution, will no more kill your chicken than he will the Maori's man. His conscience, being based on different data from yours, as is also that of the Maori, you find that you have reached three stages of moral nature. The Maori says, "I am hungry, therefore I eat; I can not eat unless I have food; I have no other meat here but human flesh; it is sweet and therefore it is to be eaten." You argue with him that it is a vice to kill a human being. He answers, "But you also kill men in battle and feed them to the worms. You kill them to secure a piece of land or revenge an insult; I kill to satisfy hunger." He is placid and undisturbed, but you are a good deal ruffled. He has from his standpoint a good conscience, which you have not. He has not passed the stage of a struggle for existence which raises the question which most besets the Brahmin; that is, the sacredness of life. With him it is merely a question of how to live; with you it is a question of how others shall live also. You have come to have established convictions that to kill a person for your private advantage is wrong; yet you kill them for the collective advantage of the community. Your conscience says that to kill a man to secure his farm is wrong; but you do not see the wrong of a nation collectively killing ten thousand men for a trespass committed over our national boundary.

But the Brahmin is now ready with his argument and he insists that all life is his life; and that out of the supreme life rises human life; whilst out of the same supreme life rises also the animal. Therefore to him all life is sacred. To kill is always with him a moral wrong. His conscience is a good one from his standpoint. But you answer God gave us the cattle on a thousand hills for our food and sustenance. He replies, "The moment you bring in this element of the supernatural the establishment of a good conscience

becomes impossible. It is con-science or comparative knowledge that we are after, not what God says. Your God may say *kill,* and mine *kill* not. The disruption of morals is a certainty where any authority is allowed but that of experience. The judge is our own reason acting on comparative use of knowledge. And that is the reason why as soon as the supernatural authority has been admitted to override reason men have done such wicked deeds in the name of religion. Religion should never be master of conscience, but always its servant. Religion is rightly that sort of life which follows after this moral science, or con-science, has been established." I don't know as the Brahmin would say all this to you; but he would be right if he did. The world has had its most bloody and wicked pages written because the con-moral-science, that is the science of knowing the right, has been beaten down by the dictation of authority. Man has been forbidden the formation of a conscience, or private judgment of wrong and right, in the name of God. "Conscience," cried Louis; "I am conscience." Conscience, says the church, I am conscience.

And by a curious hocus pocus the evangelist insists that conscience consists in believing. He conscientiously forbids conscience and warns us against any such thing as comparative study of moral teachings. He gives us his arbitrary belief as something which has been revealed to him directly from Deity.

E. P. Powell.

GOOD POETRY.

This column will for awhile present in the issues of each month the work of one poet, giving the work of the younger men where it is worthy.—Eds.

EDWARD ROWLAND SILL.

Born at Windsor, Connecticut, in 1841. He was graduated at Yale in 1861. After a few years in business and literary work he became a teacher, and in 1874 received appointment as professor of English literature at the University of California. He died at Cleveland, Ohio, in 1887.

Influences.

If quiet autumn mornings would not come,
With golden light, and haze, and harvest wain,
And spices of the dead leaves at my feet;
If sunsets would not burn through clouds and stain
With fading rosy flush the dusky dome;
If the young mother would not croon that sweet
Old sleep-song, like the robin's in the rain;
If the great cloud-ships would not float and drift
Across such blue all the calm afternoon;
If night were not so hushed; or if the moon
Might pause forever by that pearly rift,
Nor fill the garden with its flood again;
If the world were not what it still must be,
Then might I live forgetting love and thee.

Fertility.

Clear water on smooth rock
Could give no foothold for a single flower,
Or slenderest shaft of grain:
The stone must crumble under storm and rain—
The forests crash beneath the whirlwind's power—
And broken boughs from many a tempest-shock,
And fallen leaves of many a wintry hour,
Must mingle in the mould,
Before the harvest whitens on the plain,
Bearing an hundred-fold.
Patience, O weary heart!
Let all thy sparkling hours depart,
And all thy hopes be withered with the frost,
And every effort tempest-tost—
So, when all life's green leaves
Are fallen, and mouldered underneath the sod,
Thou shalt go not too lightly to thy God,
But heavy with full sheaves.

The Fool's Prayer.

The royal feast was done; the King
Sought some new sport to banish care,
And to his jester cried: "Sir Fool,
Kneel now, and make for us a prayer!"

The jester doffed his cap and bells,
And stood the mocking court before;
They could not see the bitter smile
Behind the painted grin he wore.

He bowed his head, and bent his knee
Upon the monarch's silken stool;
His pleading voice arose: "O Lord,
Be merciful to me, a fool!

"No pity, Lord, could change the heart
From red with wrong to white as wool;
The rod must heal the sin: but Lord,
Be merciful to me, a fool!

" 'Tis not by guilt the onward sweep
Of truth and right, O Lord, we stay;
'Tis by our follies that so long
We hold the earth from heaven away.

"These clumsy feet, still in the mire,
Go crushing blossoms without end;
These hard, well-meaning hands we thrust
Among the heart-strings of a friend.

"The ill-timed truth we might have kept—
Who knows how sharp it pierced and stung?
The word we had not sense to say—
Who knows how grandly it had rung?

"Our faults no tenderness should ask,
The chastening stripes must cleanse them all;
But for our blunders—oh, in shame
Before the eyes of heaven we fall.

"Earth bears no balsam for mistakes;
Men crown the knave, and scourge the tool
That did his will; but Thou, O Lord,
Be merciful to me, a fool!"

The room was hushed; in silence rose
The King, and sought his gardens cool
And walked apart, and murmured low,
"Be merciful to me, a fool!"

Correspondence.

Dear Unity: The relations between James Martineau and his sister Harriet are so often spoken of that a passage from one of his letters referring to her will be of interest to your readers. Under date of June 14, 1875, he writes to me as follows:

"You asked me, I remember, about a review of the 'Letters on Man's Nature and Development,' between my sister and Mr. Atkinson. It appeared in the *Prospective Review* for either 1851 or 1853, I forget which, under the title 'Mesmeric Atheism.' I have always refused to reproduce it, not because I disapprove of anything in it, but simply because my sister—who was hardly mentioned in it, the substance of the book being Atkinson's—took offense at it, and I did not wish to give new life to a cause of irritation.

Sincerely yours,

Chicago, Ill., Nov. 4, 1900. B. B. Wiley.

THE PULPIT.

Sources and Manifestations of Spiritual Power in the Social Movement of the Church.

A PAPER READ BY REV. J. A. RONDTHALER, PASTOR OF THE FULLERTON AVENUE PRESBYTERIAN CHURCH, AT THE CONFERENCE ON INSTITUTIONAL METHODS OF CHURCH WORK, HELD AT TRINITY PARISH HOUSE, CHICAGO, OCT. 30, 1900.

I take it that this implies that there need be no lack of spiritual power in the so-called institutional methods of church work. Possibly the expression of a gymnasium will be somewhat different from the expression of the spirituality of a prayer meeting. But spirituality must not be altogether decided by expression. Spirituality must be measured by motive and by result, as well as by expression. A men's club in a church may perhaps not use many of the current pietistic terms of the prayer meeting; it may not sing "Gospel Hymns," and yet it may have a real spirituality, in that it seeks the truth of things in all the thronging questions of the day—things natural, national, municipal and social. A gymnasium may not exercise the emotions; but if it develops the body and teaches its own fine lesson of adaptation, it does minister to that spirituality for which Paul prayed, "that body, soul and spirit be kept blameless." A blameless body—that is, a physique free of disease and feebleness, is a spiritual power against the many temptations that attack from the material side.

In the history of language it often happens that certain words become hardened into a custom, or are pre-empted by a particular circle of people, or are narrowed to most meagre meanings. The world generally is very liberal, and when any one asserts exclusive property right in any word, or assumes to be the only exponent of the word, the world lets him have it. Now, this is just what has happened to this word "spirituality." It has been pre-empted by certain forms of pietism. The only expression allowed to it has been a sort of far-away, other-world daftness. A pale face and an emaciated frame have been made the symbols of spirituality. Its language has been a profuse sprinkling of religious terms. Only those things are allowed as "spiritual" that conform to a certain system of doctrine, or that bear the inscription of some select school which assumes to be the sole exponent of God to man. In consequence the word "spiritual" has fallen into disuse where it ought to be effective.

The gospel of the spirituality of men and things must not be confined to pulpit conservatism, and prayer meeting ecstasy and revival excitement. It must be allowed to go where the Master of the highest spirituality went—into the market place and the street, to the marriage feast and to the pool of Bethesda, out on the mountains and by the roadside, into the coasts of Tyre and Sidon, into the wilderness of men, where they are tempted, into the leprous places of the world; wherever people are; there this gospel of spirituality must be allowed to speak its cheery word and bear its helpful message and express its peace-bringing, life-giving virtue.

To give a concise definition of spirituality is not easy, and perhaps it is not wise. For as soon as you do that you confine it in bounds, and that at once denies to it what Christ conceded to it: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit." And yet a thought about spirituality, though it may not rise to a hard and fast definition, may still be suggestive. Emerson says: "The most helpful way to reach a truth is to first of all get a simple, direct thought about it, to strip it of all the elaborate and mysterious traditionalism of the ages." Emerson is perhaps the most profound and clearest modern apostle of the spiritual. Following his own rule just quoted, he says: "We grope after the spiritual by describing it as the invisible, but the true meaning of the word is the real." Surely that commends itself at once to us. "The real." It reaches up to God; the first great reality. It reaches out to everything that is from God in earth and sky and sea and among men. Whatever is honest, direct, sincere, true in the family, in friendship, in trade, in politics, in every department of life, that is spiritual. Whatever brings the Divine into anything in the world, the Divine into a quarrel, the Divine truth against untruth of every kind, the Divine facts against vague speculation, the Divine enlightenment against ignorance, the Divine care of the body, the Divine inspiration of the mind, which means right thinking and truthful judgment—all that is spirituality.

Kepler was spiritual when he said: "I think God's thoughts after him," and then found the glory and beauty of God in sun and moon and stars. Darwin was spiritual when he studied flowers and ants, and discovered the wonderful law of the Divine in creation by evolution. Agassiz was spiritual when he refused $100 a night to become a scientific circuit rider over the country, and said. "I have no time to make money," and so he staid in his laboratory on Penikese Island. Out of which laboratory came the spiritual meaning of the Christ word, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Abraham Lincoln was spiritual when coal black Frederick Douglass said of him, "Mr. Lincoln was the only man in whose presence I forgot that I was a negro." It was spiritual in Lincoln to see the white heart and soul of Douglass through his black skin, and so give one of the noblest commentaries of the age on the Christ gospel of brotherhood.

It is spiritual to infuse the secular life with the Divine. And we must always remember that the Divine works "at sundry times and in divers manners." The separation of religion from the common life has been the mistake of the religious. A wrong reading has been given to the apostle's word, "to come out from among them, and be separate." It has been too much interpreted to mean a separate life in communities and organizations, instead of a special life as to ideals, ethical principles and spiritual laws.

It was never designed that there should be a difference between the religious and the secular life as though they expressed opposites. I remember a term of my boyhood's school days that one scarcely hears now. My teachers used to speak of "sacred and profane history." Our later historians are teaching us that the progress of the human race is all sacred, not in the sense of methods always, but in the upward tendencies of its motives. There still, however, lingers the distinction between the religious and the secular. Religion has been limited to worship in its different forms, to a phraseology of theoretical belief, to sentimental expressions, to abstract and disputable propositions, to a loose sort of submission to one or the other prevailing forms of church government. The duties of religion have come to be defined as separate from the secular life. Any one is religious who does what custom has defined as religious duties—going to church, worshiping according to a favorite form, reading the Bible in a mechanical way, saying prayers, repeating things he believes, listening to the iteration and reiteration of platitudes in tiresome monotony, deciding whether certain expressions are according to his ideas of the gospel and whether his preacher is just exactly orthodox. The more people can get others to "join" in

doing such things the more it is supposed that religion is progressing. The secular life has been allowed to drift so far away from these "religious duties" that we go into an esctasy of surprise when it can be truly said of any one that he carries his religion into his business, or into his citizenship, or into whatever other associations make up the life he lives in common with his fellows. For a man to be simply honest in his business is not according to some estimates of spirituality considered to be religious; that is only to be moral. To be only moral is by some exponents put in the same category with "all sin generally." Sometimes one hears "merely moral men" scathed with a condemnation more severe than the worst of sinners. In some estimates of religion one would think that it is really criminal to be moral. Justice between man and man does not pass in some examinations as religious; that is only ethical. In heaven's name! what is religion if it is not ethical? Kindness, helpfulness, thoughtfulness are not allowed as religious, if there has not preceded them some emotional or fantastic "experience." They are only "worldly benevolence."

For a man to educate his children and help his neighbor's children in the same way is not religious; it is only a provident care of his own. A kindergarten is not a sacred place; it is only a worldly institution. Publishers still try to catch the sparse salaries of ministers by flooding them with wearisome catalogues of more wearisome "religious books," with a little patch leaf at the end of a few "secular books," into which it is thought safe for the minister to browse without smirching his "immaculateness."

While we are trying to make every one agree to our theories about abstract things and splitting up into innumerable camps the world in its blundering way goes on to find the Divine here and there, groping about towards the large Christ-life in fellowships, clubs, associations and combinations of a hundred sorts. And the church lets her fine opportunity to impress the Christ spirituality slip by, because she insists on her narrow and shallow definitions of religion.

The church is too busy with its own concerns to do much that is effective in the world. It is constantly ministering to its own life, "serving at its own altars," as the ecclesiastical phrase goes. It is only eager to make "churchmen," no matter what else they may be. Satisfied it is if people are only in the church; then they are safe. So the church has come to be a means to an end. The too prevalent notion is that the church's work is to multiply itself for its own sake, to make more church members, and still more, and that by that means the world will at last come to be saved. What would you think of a company that would build a machine shop simply to make wheels? Wheels for itself, even though it brought its machinery into most beautiful harmony and exactness; what would it amount to if it only produced wheels for its own machinery? What a ridiculous sight it would be to have men working day after day just making wheels for the shop itself. Always bringing more material out of which to make more wheels. The whole shop making wheels for the shop's sake. By and by you would ask, "Well, what are you going to do with all this aggregation; what are all these wheels to produce; what are you going to turn out for the world's sake, for the world's market?" And the men would look up in a dazed, leaden way and wonder what you mean. "Turn out?" Produce?" "Effect?" "Why, wheels!" "Yes, yes, but what for?" "Why, wheels for the shop." "But what is the shop to do?" "The shop to do?" "Why make wheels." "But what are the wheels to do?" "Why, go around in the shop." "But what is their going around to effect?" "Why, make more wheels! See what splendid machinery they make! See what a fine organization of wheels. Wheels to make wheels; that's the whole story. We will go on increasing wheels. We will go out into foreign countries and make wheels. We will make just as many after our own pattern and will condemn the other patterns of our fellows. By and by we hope to turn the whole world into wheels. We will get wheels to join wheels, and the whole world will be a nice, orderly machine shop of wheels, and then a wheel millennium will come." To such a mechanicalism these new plans and purposes of the institutional church are coming, these kindergartens in many church rooms, these educational classes, these literary study classes, these gymnasiums, reading rooms, men's clubs, boys' clubs, mother's meetings, these charity organizations, these social settlements. They are all teaching us that the church is not an institution only to keep up a round of worship, and bring as many as possible to conform to that round. But the broad outreach is, out of church combination to produce lives that shall effect Divine things in the world. The supremacy of Christ is not the subjection of things to an external organization. The supremacy of Christ is the permeation of the Divine, of whom Christ is the highest revelation. The fresh, suggestive methods of the institutional church are directing the enterprise of the church into new directions and suggesting new motives in Christian work. The church is learning that it is not only an institution to keep up a round of worship and bring as many as possible to conform to that round. By its varied enterprises the church finds a larger opportunity to minister to every side of humanity. We are learning that the church must be broad in its plans and purposes, and by all these varied enterprises produce lives that shall effect Divine things in the world. I do not understand that "institutional methods" are mere "attractions" to allure to church membership; they are much more the immediate and direct work of the church on all the common life about it. The institutional method is the going forth of the church into the broad world and seeking to serve men in all their varied demands, their individual problems, their social questions, their business difficulties, their political associations. An institutional church must not be considered a sort of trap to catch men for the purpose of button-holing them long enough to induce them to "join." It is not a means to rope men into an organization. The institutional church seeks to express something helpful to the man along all lines of his life; his associations, his family life, his neighborhood duties, his political rights.

No question should be considered too secular to forbid its countenance and treatment in some way under the patronage of the institutional church. No means of improved ways of living, progress in thought, forms of education, ideals of association, should be foreign in the institutional church. The spiritual should pervade the whole atmosphere of the church life; that is, the search for the real, the real wants of man as he is living now. There must be the contribution of reality to all his false ideas and wrong modes of life, and the Divine infusion of the right, the true and the beautiful into his whole being.

The ode entitled "Lament" by Alice Buckton, which we print on another page, is making a profound impression in London. Through private correspondence we learn that no poem has received so much attention at the hands of the competent for a long time. Its artistic merits must be felt by whoever reads it. It seems an echo of the great Commemoration Ode of Lowell. The secret of its literary finish must be found in the nobility of the ethical standard here urged. The poet and the prophet are one in their highest expression. It was written for England, but it is, alas! too timely reading for America.

THE SUNDAY SCHOOL.

A Scheme for Class-Study and Readings in the Bible From the Standpoint of the Higher Criticism.

By W. L. SHELDON,
Lecturer of the Ethical Society, St. Louis.

PART II.

The Historical Books of the Bible.

III.

We come now to the second epoch in the narratives, concerning the Patriarchs, Abraham, Isaac, and Jacob. One should read these for the exquisite beauty and simplicity of the story, appreciating their literary charm, just as we should read and appreciate the chapters from Homer, apart from the fact that these stories come from the Bible. We have reached at this point the place where the document from the original Elohist begins to be woven in with the document from the Yahvist, although the former hardly comes in before the Chapter XV. From this time on a large map should be placed before the class, covering the whole of the Bible lands, and the places mentioned should be noted and the line of journeyings marked very distinctly. Best of all would be if the teacher were to draw for himself on a chart a large, rough outline of the country, filling in gradually the points or the details of the map. The trouble with maps usually is that they have so much on them that the eye does not get a right perspective, and fails to see the leading features apart from all the minor elements introduced. Have read aloud the whole of Chapters XII. and XIII., most of which is taken from the Yahvist document. Point out the chief localities on the map while the passages are being read aloud. Note the crude morality on the one hand, in the willingness of Abraham to deceive Pharaoh, and on the other hand the growing sense of the family relationship in its higher form. Then, of course, call attention to the noble generosity of Abraham in the way he deals with Lot, and emphasize this as one of the most beautiful narratives coming down to us from the early world.

After this the story of Hagar and Ishmael should come in, beginning with Chapter XVI. We see a primitive picture here of polygamy, taking us back to the early conditions of the world, as we watch the strife between the wives of Abraham. Then Chapter XVII. should be read aloud, at least in parts, because of the inauguration of the great historic institution of circumcision which it describes in the history of the Israelites. But we note most carefully that it comes not from the two archaic documents, the Yahvist or the Elohist, but from the late Priestly Narrative, at a time when all these ceremonial institutions were becoming established and the leaders of the people were anxious to give an early historic foundation for them.

We are back, then, after this, to the archaic Yahvist story, and come upon the famous destruction of Sodom and Gomorrah, with the account of "entertaining angels unawares," and the well-known plea of Abraham, asking that the cities might be spared for the sake of the few "righteous" there. Surely nothing in the earliest literature of any land or any people offers a more interesting picture than the account to be found in the Chapters XVIII. ond XIX., through verse 28, which should be read very carefully in the class. The location of the Dead Sea, as the traditional site of Sodom and Gomorrah, should be noted, and some account given of the peculiar geological characteristics of that region.

We return then to the story of the birth of Isaac and the touching account of the casting out of Hagar and Ishmael. Read for this purpose Chapter XXI., verses 1-21. In most of this we are with the early Elohist account, and observe that the name of the Deity is not the "Lord," but "God" or "Elohim," while in the account of Sodom and Gomorrah the name of the Deity was "Yahweh," translated in the Authorized Version the "Lord." The passage descriptive of the so-called Sacrifice of Isaac from the Elohist account should be read and the whole of Chapter XXII. We note this also as indicating the possible transition from human sacrifice to animal sacrifice.

The account of the purchase of a burial place by Abraham for his wife Sarah and his family, is also to be read for its archaic simplicity and the importance which must have been laid upon the sepulchre. This is evidently from the Priestly Narrative in Chapter XXIII., which could be read at this point by some member of the class.

After this we have the beautiful story of the marriage of Isaac and Rebecca, which should be taken up complete in the whole of Chapter XXIV.

Then we may read verses 7-10, Chapter XXV., mentioning the death of Abraham, and pass on to Isaac and his two sons, Jacob and Esau, beginning with verse 20 of Chapter XXV., through verse 34, and the whole of Chapter XXVII.

From the portions we omit the teacher could mention such incidents as he may think best, while he should also be throwing in explanations from time to time concerning the passages which are read aloud. But the chief value must come from the simplicity of the story itself.

We should take up after this the history of Jacob, beginning with verse 10 of Chapter XXVIII., where we are with the Elohist account, reading of the celebrated "Jacob's ladder" as a tradition centering around the later seat of worship called Beth-el, which should be pointed out on the map. We continue through Chapter XXIX. down through verse 30. The teacher may then give his own story from the ensuing paragraphs. What naturally strikes us is the low grade of morality or code of honor which must have prevailed in those days, judging from the course pursued by Jacob, and the rather curious fact that no condemnation of it seems to be mentioned in the narrative on the part of the writer of the tale.

Begin once more to read aloud from verse 17 of Chapter XXXI., commenting upon the account of the stolen gods, showing the manifest state of polytheism of those days, or even fetichism. In the stone Jacob had placed at Bethel, we see ourselves back in the primitive times of stone worship; and this account of the stealing of the gods, and the way these gods were rescued, would seem to take us into the far-away early world beyond the historic ages. It is rather amusing to see how Rachel hid the gods. If this were a modern tale it would be offensive to us; but remembering that we are back in the childhood of the world the story is entertaining rather than otherwise.

We finish the account, reading on through the end of Chapter XXXI. In the history of religion, or the evolution of religious thought, this passage we have just been dwelling upon is all-important. It tells us better than any books on philosophy could do the condition of mind on such matters in the childhood of the world. The account, therefore, is more than mere story, more than naive, archaic simplicity of mind. In another sense it is the most valuable kind of history, describing, of course, not the facts concerning any one person, but the facts or state of mind of the whole world at a certain time.

We should read the interesting account of the meeting of Jacob and Esau, beginning with verse 3 of Chapter XXXII. down through the whole of Chapter

XXXIII. We pause to comment on the noble-mindedness of Esau, and the curious fact that he should seem to have been a loftier character than Jacob. But the most striking portion of this account is the story of the change of the name of Jacob, and the tradition of the new name given to him, that of "Israel," with the peculiar meaning attached to it. Note again the early conception with regard to Deity in verse 30 of Chapter XXXII., the primitive state of mind which made people of those days feel that to come near the Deity was something to be dreaded, like seeing a ghost, or having a presentiment of one's approaching death. Note also the early method of sending out presents as peace offerings in the way Jacob tried to influence Esau. All these pictures are of the greatest value as suggestions of the patriarchal age, and the customs and conditions of the early world. One cannot read them too carefully, or become too familiar with them. While we may regard them as traditions rather than history, so far as details about individual men and women are concerned; we must never lose sight of the fact that from another standpoint they are history of the highest value as pictures of an age. The tendency of the compiler would seem to have been to leave much of the original stories as they stood, not altering the text, but at the most leaving out those portions which he did not care for, or which were unnecessary to the continuity of the tale.

IV.

We may pass over certain intervening chapters now, while the teacher may incidentally refer to the events mentioned there, and go on to the third epoch in the stories called the Joseph Cycle. The best method to pursue would be to read the account pretty much as it stands, beginning with verse 3 of Chapter XXXVII. It is a picture of archaic simplicity, showing of what long standing the custom has been to make a spoiled child of the youngest son. Every one knows of the "coat of many colors," the jealousy of the older brothers, the way they sold him, or allowed him to be carried down to Egypt, while they took Joseph's cloak dipped in blood and carried it back to the old father. Read to the end of Chapter XXXVII., then go on to the beginning of Chapter XXXIX., resuming the story of Joseph and reading of his experiences in Egypt. The incident mentioned at the beginning of Chapter XXXIX. of the loyalty on the part of Joseph is very significant and striking when coming from that early period in history. The whole of the chapter could be read, as well as the ensuing Chapters XL. and XLI. We see again the peculiar code of honor which kept the youth so noble when a slave in the household of Potiphar. But on the other hand the account of the way he bought up the land from the people in the time of famine, gives us a primitive picture of the "First Monopolist."

Then we go on reading about Jacob and his experiences from the famine, and his final meeting with his lost son Joseph, continuing through Chapters XLII.-XLVII., through verse 12, then resuming at verse 28 through Chapter XLVIII. down to the end of verse 16, resuming at verse 29 of Chapter XLIX. through the Chapter L. to the end of the Book of Genesis. This whole Joseph Cycle is so striking that one should read practically the entire story as it stands. One may moralize upon it or comment about it in various ways. But the value of it lies in its primitive simplicity. It is true to human nature, whether or not it be a true narrative of actual events with regard to any one set of persons.

As to these accounts of the patriarchs, we may not know how far the story is really history. But this does not take away from the beauty and charm of the Book of Genesis—in some respects the most wonderful book in the world. If it has any rival from a literary standpoint we should look for it probably only in Homer. The scholars at the present time who take the standpoint of the Higher Criticism would never think of going to it for an exact statement of historic facts. Yet as we see, they get a vast amount of history out of it. It is truth—only truth of another kind from what people once supposed was to be found there.

The teacher may find it of value to read over the first nine chapters of Book I. in Renan's "History of the People of Israel" for the pictures given there of the patriarchal world. But the author's theory about a primitive monotheism among the patriarchs is to be wholly discarded, as we have noted on a former occasion. Another important chapter well worth perusal at this time would be the one on the "Narrative of the Hexateuch" in the "Old Testament in the Jewish Church" by W. Robertson Smith.

V.

In passing to the next epoch dealing with the "Israelites in Egypt," we come to the most important phase reached thus far in our story. What we have had up to this point has been patriarchal traditions which carry us back into the prehistoric ages. But we have come now to a colossal fact and factor of real history in the person of Moses.

It is the dawn of the historic age; the manifest starting point of the religion of Christendom. Three-quarters or nine-tenths of what is narrated about Moses is probably legendary, and would be regarded as such by most of the ablest scholars. As to the details of his life, we know little. But the personality of Moses was a tremendous reality. That a mighty figure arose at that time as one of the great men of the world, leading the Israelites out of Egypt and giving them a starting point of a new religion, we do not doubt. The Exodus was a fact, and Moses was a fact, as was Sinai and the institution of the worship of "Yahweh" or Jehovah. The teacher should read most carefully the first two chapters in the "Religion of Israel to the Exile" by Budde for some of the latest investigations on this whole subject.

Our starting point should be, not the birth stories of Moses but rather the passages in which we have described to us the giving to this leader the new name of the Deity, "Yahweh," in the description of "Moses and the Burning Bush." Somehow we cannot help feeling that the rise of the Israelites into a great factor in the world's history was essentially a religious movement. One such world-shaking event is before us in the light of day in the rise of Mohammed and Mohammedism. Had this other leader appeared three thousand years ago, we should probably have had few details concerning his life, and many persons might have doubted whether there ever was such a man. But the fact is before us with most of its details, and we are forced to believe it.

As to Moses, inasmuch as the events go back to early times, legends surround his name and leave the history for the most part in obscurity. But legends or traditions tell facts or truths, if we only know how to interpret them. The story of the Burning Bush must have grown up out of some intense experience on the part of Moses by which he became the representative of a new Deity he had not been acquainted with before, or of some new religious standpoint.

The teacher is advised, therefore, to begin the study of this next epoch by having read aloud the passage describing the "Story of the Burning Bush," as hinting at what must have been one of the most important events in the whole history of the world. Instead of

viewing it as something unreal or impossible, the members of the class should be encouraged to regard the pith of it all as most serious and most significant. The sunlight of real history begins in this passage to dawn faintly on the horizon. Have read aloud, therefore, Chapter III. of Exodus from verse 1 through verse 20, then from verse 10 of Chapter IV. through verse 17. The omitted passage is not of much consequence and may be read or not as the teacher pleases. It only has significance as showing how legends or mythological lore will grow up around some one important fact. What we get out of this whole story is that the Exodus of the Israelites was a religious movement and that it was under the leadership of a man who had been inspired or influenced by some new religious experience, or come under the influence of a belief in a new Deity, the God who was supposed to reign around Mount Sinai.

We notice that of our three chief sources for the Pentateuch, two of them, the Elohist and the Priestly Narrator, have not anywhere up to this time used the name "Yahweh" for the Deity. But we take it for granted that the later writers in compiling the documents would want to make the fact plain that it had been the same God all the while, only now introduced under another name. But from the method by which a scholar would nowadays interpret history we should take it for granted it really meant a new Deity.

After this we go back and have read over the quaint, beautiful birth stories with regard to Moses. First let some one read the short descriptive passage about the sufferings of the Israelites in Egypt, verses 8-22 in Chapter I. of Exodus. Then we come to the touching account of the birth of Moses in verses 1-10 of Chapter II. Afterward we have the far more important incident leading to the flight of our hero to the land of Midian, where he married, and with which marriage we may be led to connect the incident of his taking up a new religion or a new Deity. Have read, therefore, carefully verses 11-22 of Chapter II., observing the position of Midian on the map and its relation to Mount Sinai. The historic element here we assume would be the one fact describing how our hero went to live in the land of Midian and married there.

We return, then, to the account of the mission of Moses as he somehow conceived it, or received it, when in that other country, taking up the short passage verses 18-24 of Chapter IV. The teacher might also pause to dwell for a moment on the ensuing verses 24-26, if the conditions of the class make it permissible. These few lines coming from a far-away time introduce us to conditions still prehistoric religiously, with the crudest theistic standpoint conceivable, thousands, if not hundreds of thousands years remote from a higher monotheism. It is the sort of an incident we should expect in our chapters on anthropology from the lowest savage races of Africa or Australia, where people worship spirits and not a God. But on the other hand in the mixture of elements in these passages we are at the turning point for the beginning of the new world.

Then have read the account of the first interview of Moses and Aaron with Pharaoh, the King of Egypt, in verses 29 of Chapter IV. through to the end of Chapter V. There is something quaint and interesting in the naive simplicity of the latter part of this chapter, showing how human nature continues the same over all the ages, in the complaint of the people that Moses and Aaron had only made their conditions worse by starting up an agitation on behalf of a reform movement.

Then read over the first thirteen verses of Chapter VI. and pause to note a further name of the Deity introduced there, "God Almighty," in the Hebrew "El Shaddai." Naturally the compiler takes it for granted that it was the same Deity as Yahweh or the Elohim. But we are led to think that perhaps there was a third Deity with another name who may have been the God of some other tribe. From this time on the history of Israel religiously is to be gradual concentration of the worship of this people for their one God Yahweh or Jehovah.

We must read the chapters descriptive of the stories about "Aaron's Rod" and the "Ten Plagues," not because they are history, but because they have been so much talked about and make such a quaint, naive picture from those early times. The whole subject dealing with the conditions here in Egypt might be made much more interesting if a special lesson were devoted to Egyptian life at that time. Those who cared to go into it should be encouraged to read the highly entertaining historical novel "Uarda," by Ebers, with its valuable and trustworthy pictures of Egyptian life and conditions in the time of the famous Rameses II., who is supposed by some authorities to have been the Pharaoh to have begun the enslavement of the Israelites, although not the one in whose reign the Exodus took place.

Begin then with verse 14 of Chapter VII., and run through the story of the Plagues down through Chapter XI. If it should be tiresome to continue so much reading without comment, the teacher could pause from time to time to emphasize certain peculiar features; as, for instance, the curious ethical standpoint of those days which could make it possible for the people to think of God "hardening a man's heart." Then, too, we note the odd tradition as to the possibility of the leaders of the Egyptians performing several of the very wonders brought about by Moses and Aaron. We see how indistinct was the notion of miracle or wonder or the conception of Deity. It is apparent that the Hebrews themselves looked upon the gods of the Egyptians as real beings who were assisting the Magicians; the chief difference being that the new Deity Yahweh could do more wonders or greater wonders than the deities of the Egyptians.

Lastly, in connection with this part of our story, we have the sketch of the final Plague and the traditional account leading to the celebrated later Festival of the Passover, in the pathetic story of the death of the first-born children of the Egyptians. Read, therefore, Chapter XII. down through verse 36 with much more care than the preceding passages concerning the Plaugues. It is powerful in its simplicity, and in certain ways one of the finest chapters in the whole Bible. There is something dramatic, positively tragic, in the way the story is narrated, leading up to the most appalling of all calamities, by which the hearts of the Egyptians were wrung to the last extremity, and Pharaoh was only too glad to have the Israelites go. You may point out the naive code of ethics in those days, according to which the Israelites took everything they could lay their hands on from the Egyptians, "borrowing the articles," as the narrative gives it. But we must not overlook the fact that we are back in primitive conditions, where ethical relationships were supposed to exist only between members of the same tribe. This passing incident, therefore, is very significant as showing the truth of the picture, while not indicating any historic basis for the whole account of the ten Plagues. Yet it is quite possible that something extraordinary did happen, leading the superstitious feelings of the Egyptians to the wish to be rid of the Israelites.

Genius is infinite patience.

Beloved, let us love one another; for love is of God.

THE STUDY TABLE.

Some "Printed Things".

(Made at the Alwil Shop, by Frank B. Rae, Jr., Ridgewood, N. J.)

One of the marked features of modern industrialism is the development of individualism in work even while the stronger tendency is toward organization and union. There are workers who find themselves unable to adjust their lives to the conditions of organized employments and who are compelled to venture upon self-directed lines of work in order to preserve their individuality. Doubtless for the present the systematizing of industry will continue until all or nearly all will be included in some scheme of labor, co-operative or otherwise. But it seems certain that when this system is perfected the development will then continue along individual and more personal lines. Even now, as pointed out by Prince Krapotkin in one of his most elaborate studies, the small workshop exists by the side of the great factories and is conducted with greater economy and effect than the organized industry. The machine serves for certain kinds of products, but it often fails to make the best possible social use of the workman or to produce what is desirable from the points of view of aesthetic taste and efficiency. The social and industrial significance of certain small workshops can hardly be overestimated. They may mean little in reference to their output, but they mean much in respect to their example. The products of the Morris workshops counted for little amid the multitude of manufactured wares, but the influence of his endeavors created a hundred other shops and gradually public taste has been led to accept his aesthetic view. The art and crafts movement is to-day an economic factor and contains the germs of a new industrialism.

Printing in its higher modes offers perhaps the best field open to-day for individual workmanship and for the display of individual taste. Certain it is that some of the most significant successes of the new industrialism have been made in the field of book-making. This is the era of the provincial publishing house, and many a village has been brought into prominence through its possession of a small print shop. The chap-book mania seems to have passed, but the book-shop promises more enduring things. I have been examining lately the products of one of the newly established shops, the Alwil Shop, located at Ridgewood, N. J., and conducted by Frank B. Rae, Jr. Mr. Rae is a Chicago boy and received his instruction in art at the Chicago Art Institute. An apprenticeship in several publishing houses and press rooms in the city and later at the Roycroft Shops—where he designed and lettered an elaborate Rubaiyat—prepared him for a more definite professionalism in his chosen field. While in Chicago the past spring, working with the Blue Sky Press, he prepared initials and designs for a volume of verses by many authors in praise of Omar, which he calls "Spoil of the North Wind." Establishing his shop this autumn at Ridgewood, N. J., Mr. Rae has already published several small bits and is preparing some longer and more permanent works. One of the recent issues is a single large sheet, exquisitely decorated in color, containing a stanza of Meredith's well-known poem, "The Wanderer," beginning, "Muse of an ailing world, beloved night." This is the sort of craftsmanship that needs fostering and advancing.

O. L. Triggs.

Praise is sunshine; it warms, it inspires, it promotes growth.

The Soul of Man.*

While modestly claiming only the meed of praise due the faithful compiler the author has enriched the labors of others with much that is his own. In so doing he has rendered good service to that large class who desire to know the conclusions of specialists in the fascinating and important realms of anatomy, physiology and psychology.

The English reader has brought before him, in this compact treatise, the results of careful and extended researches by distinguished students representing several nationalities. Each writer is permitted to speak for himself, Dr. Carus acting the part of interpreter for those of foreign speech. The numerous and valuable illustrations of the originals cited are carefully reproduced for this volume, greatly increasing its usefulness. The findings of scientific monism are set forth with judicial fairness and in a direct and forceful style. As was to have been expected from so skillful a workman as Dr. Carus, a copious index makes available the rich contents of the book. G. R. P.

Short Stories of Social Service.

A very attractive little pamphlet has recently been issued by the West Side district of the Chicago Bureau of Charities. It gives an account of some of the summer camps, vacant lot gardens, the women's work rooms, and shows how far a little money will go toward alleviating the misery of the world in the hands of wise helpers. It emphasizes anew that it is the personal touch, the personal service, which alone can inspire the discouraged. Some time since Mr. Weller removed from his home with his family from Jackson boulevard, near Marshfield avenue, to Halsted street. In June he went a step further and occupied two tenement rooms at 153 Ewing street, near Hull House, in the heart of the Nineteenth ward's Italian colony. He is now permanently located with his mother and family at 245 Ewing street, in order to be in closer touch with those he would fain help. It is planned that all the members of the bureau's West Side force shall follow Mr. Weller's example and live among the people. The Center will still continue at 181 West Madison street, corner of Halsted, and will be open from 7 to 10 p. m. daily, including Sunday, during the winter months, to offer lodging and meals, in return for work, to persons who ask for these at private residences after nightfall.

November Magazines.

St Nicholas begins a new year in the current number. "The Story of Barnaby Lee by John Bennett is a tale of the transition from Dutch to English dominance in New York nearly two and a half centuries ago. A humorous poem, "When Thomas Takes His Pen," is cleverly written and cleverly illustrated. There are the usual interesting nature studies. Pictures and poems from "Bright Girls and Boys," and Mrs. Joseph Pennell tells how children behaved four centuries ago.

The Ladies' Home Journal. This number is as rich as ever in fiction and illustrations. Among the future plans for this attractive magazine are a new novel by Mary E. Wilkins, Miss Alcott's "Little Men" in a play and a series of most interesting articles by Ernest Seton-Thompson, the artist, naturalist and author. The articles will be illustrated by Mr. Thompson's own drawings.

*The Soul of Man. By Dr. Paul Carus. Second edition, 8vo, pp. xii., 482; 182 illustrations and diagrams. The Open Court Pub. Co., Chicago, 1900. 75 cents.

THE HOME.

Helps to High Living.

SUN.—Nature is filled with the unsearchable and incomprehensible God.

MON.—From whatever point of view there is a fascination which enthralls us as we look at Nature.

TUES.—The simplest things around us are deeper than our fathoming and higher than our measurement.

WED.—In "times of refreshing" God gives himself. Heaven opens to the soul.

THURS.—We walk about the world like children in a homestead.

FRI.—It is because the spirit in ourselves is akin to the spirit in Nature that in all common things around us we become aware of the present deity.

SAT.—When we see God in all, and understand our relationship to all, the joy of the whole creation is ours.

PHILIP S. THACHER.

Autumn.

When roses part with petals fair,
  And softly scatter them aground,
When fragrance fast forsakes the air,
  The wilderness indeed is found:
The bird departs, the skies grow grey,
  The land around is sad and drear,
Sorrow for beauty haunts the day—
  It is the autumn of the year!

When one we love, whose presence pure,
  Was sweeter than the roses red,
Release from care doth well secure,
  To some celestial region lead—
The soul has sadness all its own,
  As if nor flower nor bird were here,
And dreary solitude is known—
  It is the autumn of the year!

WILLIAM BRUNTON.

Bishop Whipple and His Horse.

On one of my visits to the Sioux Mission in 1861 I reached New Ulm at noon. The thermometer was *thirty-six degrees below zero* and there were indications of a severe storm. I stopped at the house of Louis Robert, a French Indian trader.

When I told Mr. Robert that I had promised to be at the Mission next day, and reminded him that Indians call men liars when they do not keep their word, he made a quick inspection of me, looked at my horses and said: "Bishop, with that buckskin suit and fur coat you'll go through all right, only I'll give you three pairs of moccasins to put on in place of your boots. One never knows what sort of storms will come up on the prairies. The first seven miles of your journey you will find three houses, but none after that for twenty-three miles. Let your horses out at their best speed when you reach the prairie; you can easily follow the road as the grass will be high on either side." Without a moment's delay I pulled on my moccasins and started, driving at a rapid speed until well out on the prairie, but suddenly I discovered that the grass had been burned before the snowfall, and there was nothing to define the road. I found by the hard stubble which showed itself where the snow had been driven off by the wind that I was hopelessly out of the track. The windstorm which had already set in had obliterated the road over which I had come as completely as it had the stretch before me. In passing through several of the coulees with which the prairies abound my horses were breast deep in the snow. A starless night came on, and with the wind sweeping the snow first into almost impassable drifts and then leveling them to the bare ground, I had to confess myself lost. Until one has encountered a Western blizzard the word has little meaning. The Indians have always paid me the highest compliment when they have said that I could follow a trail and find the points of the compass as well as any Indian.

I now kept my horses headed in the direction which I thought to be that of the agency. I said my prayers, threw the reins over the dash-board, let the horses walk as they would, and curling myself up under the buffaloes hoped that I might weather the night. Suddenly Bashaw stopped. I was confident that the wise fellow had struck a landmark, for he knew as well as I did that we were lost. I jumped from the sleigh and could distinguish in the darkness something under the snow that looked like a huge snake. It proved to be an Indian trail. The Indians always walk single file to avoid an ambush, and in the loam of the prairie these trails are several inches deep. Bashaw followed it, and when his mate was inclined to turn out he put his teeth into his neck and forced him into the path.

Mr. Hinman was so sure that I had started that he had kept a light in the window of the agency, and when Bashaw saw it he leaped like a hound from his kennel. When we reached the Mission and Bashaw, comfortably stalled, turned his great eyes upon me, his whinny said as plainly as words, "We are all right now, master."

Bashaw was own cousin to the celebrated Patchin [Mambrino Patchen?]. He was a kingly fellow and had every sign of noble birth—a slim, delicate head, prominent eyes, small, active ears, large nostrils, full chest, thin gambrels, heavy cords, neat fetlocks, and was black as a coal. He was my friend and companion for over fifty thousand miles, always full of spirit and gentle as a girl. The only time I ever touched him with a whip was on the brink of a precipice where the path was a sheet of glare ice, and as the wagon began to slide I saved us both by a lash, but the blow hurt me more than it did Bashaw. He saved my life when lost on the prairies many times. In summer heat and winter storm he kept every appointment, often with heroic effort. Patient, hopeful, cheerful, he was a favorite of all the stage-drivers, and upon coming to an inn, cold and wet, I was always sure to hear a kind-hearted voice cry, "Bishop, go into the inn; I know just what the old fellow needs."

A few months before he died at thirty years of age I sent him to a friend in the country to be pastured. One day some colts in the same meadow were racing and Bashaw, who had been noted for his speed, with all his old fire joined in the race and beat the colts. He soon after died and I wept when the news came to me.—*Extract from Reminiscences of Bishop Whipple, Bishop of Minnesota.*

Things a Boy Can Do.

Here are some of the things a boy can do:
He can whistle so loud the air turns blue,
Make all the sounds of beast and bird,
And a thousand noises no one ever heard;
He can crow and cackle and also cluck
Just like a rooster, a hen or a duck;
He can bark like a dog, low like a cow,
And a cat itself can't beat his "me-ow."
He can roar and puff like a railroad train,
Whistle down brakes, then be off again,
And with the vocal powers at his command
He can make of himself a full brass band,
And with all the instruments ever played
He is the whole show and a street parade.
It's a pretty sure sign that a boy is ill
If he's wide awake and is perfectly still;
But earth would be minus of half of its joys
And a dreary spot if there were no boys.

—*Chicago News.*

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3939 Langley Avenue, Chicago

$2.00 per annum. In Clubs of ten or more, $1.00 per annum.

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THE FIELD.

"The World is my Country; to do good is my Religion."

Lament.

"How are the mighty fallen."

Woe is my country, woe!
For the worst is fall'n
That e'er befell
The greatest of the great!
She hath left her high,
Her fair estate,
For a garbled cry,
And a thirst for gold;
And darkness—darkness manifold—
Hath led her to the gate,
The Gate of Shame!

Who could foretell
The hour and place
Where she should come
To look upon
The toils of her disgrace?
'Neath burning skies amazed she stands,
Her mighty hands
Struggling with death,
Wrath in her heart,
And fearful doubt
Choking her breath—
Woe is my country, woe!

Shall we steep her brow
In poppy juice
Lest she should know,
And drug her ear
Lest she should hear
The scorn of nations gathering
To mock her woe?
Or dim the mirror of the skies,
Lest she should see
How low the lust of sovranty
Hath bowed into idolatry
The head that once was free?

Land of the Sacred Home!
O land of April skies!
Of lovely maids and fair-limbed lads,
And many minstrelsies!
Your veterans, of peace and war,
Amazed as never yet before,
Are strangely grim to-day;
Your bells are sad at Sabbath-morn;
Your toiling cities, grey and worn,
Stoop with a fate to mortal eyes
That nothing can withstay—
The doom of Her that did forget,
Of all the Earth,
To rule a little perfectly
Is greatest power and worth!

Woe is that country, woe!
Where half her citizens that meet
By thronging ways, and echoing street,
Must turn aside to shun the name
Of Victories that darken fame
More foully than defeat!
And what of those that give their life,
Pouring it as a sacrifice,
To pluck from out the smoke of strife
The quenching brand of Fame?
Bright with the blood of those that lead
And follow without name?

Of all her sons, none will she mourn
More tenderly and long,
Than those, unquestioning of ill,
That followed her with desperate will,
And followed her to wrong,
Lying upon the battlefield,
In bitter death, contented still,
Her name upon their tongue!
Ah, who shall give us back again
The true, the brave, the strong?

Land of Freedom! once how free
Men only know
That, missing low
Thy light among the stars,
Find heaven dark, knowing thee now
For what thou wert and art—

The Pattern once of all things great,
Now, Pattern of a world's disgrace,
Be greater Pattern in thy Penitence!
Majestic still, unveil again
That fair discrowned Face!
Thy beauty is not wholly hence,
Thy glory wholly slain,
While thou canst stand
To every land
A matchless monument,
Of all the mighty, one alone
Mighty, with outstretched hands, to own
"Yea, I have sinned, and would atone—
Mete me my punishment!"

1900. ALICE BUCKTON.

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Foreign Notes.

LUGANO.—The communal council of Lugano recently decided to sell at auction the now unused church of Our Lady of Loretto and to tear down two other churches, those of Saint Mary and Saint Martha. The Catholics, fearing that the church of Loretto would be bought by the Protestants, demanded the referendum on this decision. Out of 1,300 registered voters, only 728 came to the polls; 448 voted yes and 271 voted no. So it would seem that the population is either indifferent or agrees with the Council.

ITALY.—The synod of the Vaudois valleys met October 3 at La Tour. For six years this body has been discussing a proposed church constitution. This year four articles concerning the synod were voted on. It seems that the original proposal, not very democratic, since it limited the rights of both pastors and parishes, aroused very strong opposition, and that the articles finally adopted maintain the right, which all pastors and ministers have, to sit in the synod, and the right of all parishes to direct delegates to it. The population of these valleys is not content with third or fourth hand representation.

UNITED STATES.—*Le Protestant* gives its readers certain statistics drawn from the latest annual report of the American Unitarian Association. After stating the total number of Unitarian churches, or parishes, to be 459, of which 265 are in New England, 107 in the Middle and Western States, 25 on the Pacific coast, 13 in the South and 6 in Canada, it says:

"What is remarkable and shows at once the progress of liberal ideas and the rapid development of the United States, is that at the beginning of the nineteenth century only 115 Unitarian churches could be found in the entire country. During the first fifty years of the century 80 such churches were founded, during the last fifty, 264.

CANADA.—The French Protestant church of Ottawa was destroyed in the great fire of last spring, which destroyed so large a part of that city. The personal losses of its members were so great that the society was quite unable to rebuild without assistance. The committee charged with distributing the contributions received from all parts of Canada and the United States for the benefit of the sufferers by that fire, has allotted to this church $2,000, which will enable it to begin rebuilding.

LUCERNE.—According to *La Patrie Suisse*, a Russian humanitarian, Mr. De Bloch, has offered to establish in Lucerne a Peace Museum intended to give the masses a horror of war. The offer is still under consideration owing to certain conditions attached to it.

FRANCE.—The *Annuaire Ecclesiastique* is authority for the statement that there are in France 124 congregations of monks and about 392 of nuns, a considerable number of these having several branches. At the closing session of the International Catholic Congress held in Paris it was stated by a Jesuit named Goudeau that there are 35,000 men and 125,000 women in religious houses and that they instruct more than 2,000,000 children and youths, that is to say, one-third of the children of France.

We shall have something to say hereafter as to the character and results of some of this instruction.

M. E. H.

A Voice from India—The Women.

Some are apt to suppose that our Hindu home is at a standstill; but it is not so. The fact is, the progress of man is not at all commensurate—nay, far below—with the progress of Zenana. Nevertheless, it has been plodded along slowly and imperceptibly even, in rural homes around which there are no girls' schools. There education has been carried on simply by mutual help amongst the women. Needle-work, embroidery patterned after western fashions have entered the seraglio. The girls get married before they reach their teens; this is the sole reason which retards the growth of female education.

In a husband's house woman is cribbed within the walls as a hen in the hennery. Here her education is usually cut off unless the husband encourage it; and her domestic drudgery begins. The infliction of chastisement by the mother-in-law, two decades ago, was wofully severe and cruel. She was teased and scolded for trifling faults or no fault. All her complaining to her liege was of no use, as he was helpless in his mother's hands. I am happy to say this small tyranny is now on the wane. Hindu women are enjoined by scriptures to hold their husbands as gods and to reverence them as such. In days of yore this spirit was carried beyond all legitimate limits. When a husband died his wife was persuaded by all means, sometimes by inebriating, to be burnt on the funeral pyre of her dead spouse. One relative of the Rajah Ram Mohun Roy was thus burnt; and the grisly, gruesome sutteeism roused his activity and influence in the interest of this needed reform. The statistics went on increasing most appallingly until 1829, when it was finally abolished.

In 1827 Calcutta alone testifies by 337 cases to the brutality of this self-immolation. He issued tracts in English and native tongues decrying the evil; and lent a helping hand to the then popular viceroy, Lord William Bentinck, to uproot the ill which is not grounded upon scriptures. The orthodox Hindu community, disgusted with the decision, presented an appeal to the privy council in England, in the hearing whereof the rajah was personally present. The viceroy's decision was confirmed, and his name and that of the rajah will be indelibly enshrined on the hearts of the Hindoo women.

After the great reformer, the Brahmo Somaj, followed in his wake in the effort at the improvement of Indian women. It maintains a Brahmo girls' school for university matriculation examination, with a boarding department attached thereto. Its staff consists of Brahmo lady graduates. The lieutenant-governor generally presides over the annual prize distribution ceremony, and has sanctioned handsome yearly aid. The number of these examinations has been steadily on the increase. The Bethune college is pre-eminently an institution for native ladies who can afford the university training. But the success of the institution is contributed by the Brahmo and Christian ladies only. The fate of the widows, albeit redeemed from corporeal and tangible fire, is not saved from the more harrowing inner fire which burns their heart. The Hindu widows are still the victims of by-gone Shastras (scriptures), and their perpetual widowhood should wrench the feelings of humanity at large. Yours faithfully,

SARAT CHANDRA CHAKRAVARTI.

Conferences.

The twenty-fifth annual meeting of the Michigan Conference of Unitarian and other Christian Churches will be held with the Holland Unitarian Church at Grand Rapids, November 19 and 20. Among the topics announced for discussion are "The Unitarian Gospel," "Church Extension in Michigan," "How May a Church Grow?" "The Needed Church." The names of Revs. Reed Stuart of Detroit, Charles E. St. John of Boston, Caroline Bartlett Crane of Kalamazoo, Florence Buck, F. C. Southworth of Chicago and Samuel J. Stewart of Battle Creek appear on the program. B. A. Van Sluyters, who has taken up the work of the lamented Hugenholtz, has charge of the hospitalities.

THE ILLINOIS CONFERENCE OF UNITARIAN AND OTHER INDEPENDENT SOCIETIES.

The program for the autumnal session, which occurred this week, November 7 and 8, arrived too late for publication. The conference opened Wednesday afternoon at 2:30, with short book reviews by ministers in attendance. At half past 3 Jasper Douthit presented "The Possibility of Summer Assemblies"; at 4 p. m. Jenkin Lloyd Jones gave the address on Tolstoy as a modern prophet, and the conference sermon was preached in the evening by Rev. J. H. Mueller of Bloomington. Thursday, after the business session, there were greetings from the Western Unitarian Conference by F. C. Southworth, a paper on "Contributions of Unitarianism to the Theology of the Century," by Rev. W. W. Fenn; a paper on "Ian Maclaren," by Rev. Albert Lazenby; an address by the Rev. Mr. Gebauer of Alton, and a platform meeting in the evening on "The Catholicity of Liberal Religion: Its Practical Nature," by Rev. Seward Baker of Sheffield; "Its Missionary Richness," by Rev. Celia P. Woolley; "Its Educational Power," by Rev. C. F. Elliott of Hinsdale.

PERSONAL.—Rev. Ida C. Hultin, whose ministry at Des Moines, Ia., Moline, Ill., and other places in the west is so well known, has accepted a call to the Unitarian Church of Allston, Mass., where she takes up her work November 18.—— Henry D. Lloyd, the author of "Wealth versus Commonwealth" and latterly "A Country Without Strikes," addressed the Congregational ministers of Boston in Pilgrim Hall last Sunday. This is another evidence of the progressive quality of the Congregational ministry of today. We know of no other body of ministers as alert on the civic, sociological side of religion as these Congregationalists. Witness the problems that are handled in their conventions and the spirit in which they are taken up. "Wisconsin Congregationalism," to which we gave so much space in our last issue, may be a little in advance of the main column, but its tendency is typical.

SOCIOLOGICAL RELIGION—The *Observer* is a stalwart among religious weeklies,but it is quoted by the Boston *Transcript* as saying, "Every careful reader of church news must have noticed the frequency with which vacant pulpits have been filled with young men who may be described as sociologists."

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